

Varga xx. (j. May AGNI bestow a SOD, the protector of the good, who, with his Mowers, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered.¹

7. That (praise) which best conveys (our veneration is due) to AGNI: affluent in splendour, grant us, (AoNi), great (wealth), for from thee vast riches and ample food proceed.²

8. Brilliant, AGNI, are thy rays: mighty art thou termed, like the stone (that bruises the *Soma*), and thy voice spontaneously spreads through the sky like thunder.

9. Thus we, *Fas&yus?* glorify the vigorous

10. This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, *putrakdmeshti*.

11. *Sdma-Vfda*, i. 86. *Yajur-Veda*, 26. 12: *MaMdhara* differs from *Sdyana* in his interpretation of this verse in several respects: considering the first line, *yad vdkishtham tad agnaye vrihad ardia vibJidvaso*, to be addressed to the *Udgdttri*, he renders it, sing to *Agni*, that *Vrikad-sdma* (a hymn of the *Sdnia-Veda*), which is the most effectual means of obtaining our desires ; and he refers the vocative, *Vibkdvaso*, to the second line in which a more important variation occurs: it runs, *mahiski-iva trvad rayisticad vdja udirate*: *Sdyana* makes *mahiski* the adjective of *rayi*, great riches, and observes of *iva* that it is a pleonasm, *iveti puranah*: *Mahid/iara* understands it as denoting a comparison, and explains the passage, as the first-married bride proceeds from her home to her husband, *prathamapa'rinitd stri fjfihdt patim prati udgackchkati*, so riches andjpod proceed to the worshipper, *Agni*, from thee: the necessity of supplying a whole sentence is rather against this

rendering-, and *makishi* as an adjective is of not infrequent occurrence.

³ The *Va*ut/ut* are here explained *vawJtdmdk*, they who de sire wraith.